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Religion Around the World

Dr. Cabot's "Clinical Year" for Seminaries is Commended

Dr. Richard C. Cabot, a Unitarian layman, who has the unique distinction of holding at the same time a professorship of medicine and a professorship in social ethics at Harvard, wants a clinical year in theological seminaries for supervised practice in pastoral work. He made his plea for it in the December *Survey Graphic*, and the January issue contains favorable criticism of Dr. Cabot's plan from fourteen lay and clerical leaders. Dr. Cabot has met with some of the students of the Episcopal Theological School in Cambridge, Mass., and of the Union Theological Seminary in New York City in a series of seminars on personal problems of pastoral work.

Living next door to the Episcopal School, Dr. Cabot watches the students come and go under his windows and wonders "whether their call to the ministry has meant in every case a call to preach or whether to many it is not rather a call to carry the gospel of Christ to fellow men in trouble of mind, body, or spirit; and if so, whether their future service to individuals in their parishes is not very like what the doctor does (not what he is supposed to do) when he visits a patient."

He finds theological seminaries assuming that the technique of this intimate parochial labor cannot be taught. He challenges this attitude with an analogy: "Medical students, assisting in a hospital ward or in an out-patient clinic, listen to their 'chiefs' as they open up a conversation, as they encourage, explain, console, or rebuke their patients. They observe the steps by which a shy person, a reticent person, is drawn out. They see how the ice is broken in difficult situations. They see how a visit is brought to a satisfactory conclusion."

Candidates for the ministry, he believes, can and should enjoy similar opportunity for supervised training. They should have "a year of practice in applying their religious beliefs in the attempt to encourage, to console, to steady human souls, and to *learn from them* as well as from failures in attempting to help them."

Rev. Charles N. Lathrop, who heads the social service work of the Protestant Episcopal Church, sees one great advantage of the plan in that it fits easily into curricula as now organized. It does not suggest a new subject, but only a better method of teaching pastoral theology. Prof. Abraham Cronbach points out that his department of social studies at the Hebrew Union College has already moved measurably toward this method. One of the elective courses consists of classroom discussions touching the social work which the students are required to do on the outside. He recalls that "as long ago as 1910, the Unitarian Commission on the Church and Social Questions made a recommendation closely allied to that of Dr. Cabot's 'clinical year.'"

Fred Eastman, writing in *Christian Work*, believes that one obstacle to be overcome is in the minds of the students. They think that their particular forte is to preach. The remedy is "not to belittle preaching, but to show them that the most effective preaching must be based upon a knowledge of human personalities and their manifold struggles. Another and a greater obstacle is in the growing institutionalism of the church." Mr. Eastman continues: "The average pastor finds that his church expects him not only to preach and call upon his people, but to organize clubs and classes for every conceivable purpose; to put on dramas and pageants; lead Boy Scouts; address Rotary and Kiwanis clubs; lecture on education, child health, and the League of Nations; direct Red Cross drives, and crusades for civic beauty and the elimination of vice from the city streets; aid winter sports, and foster summer camps for the children of the poor. Between times he must manage his church and a multiplicity of meetings in his parish house, see that his Sunday-school moves forward, prepare two sermons a week and a prayer-meeting talk, bury the dead, christen the babies, and visit the sick. This array of activities is not of his choice. His congregation demand it of him. Let him prove a slacker in many of them, and he will soon find himself listening to a committee trying tactfully to suggest that the parish needs a younger and more active man."

"The greatest hope for Dr. Cabot's plan lies in the unrest which now rocks the church and the seminaries to their foundations, an unrest which every mother's son of us feels," Mr. Eastman concludes. "We are dissatisfied with the *status quo* in our religious institutions. We should like to slough off the superfluous trappings and superficial activities we have accumulated about them and get down to the souls of people. Dr. Cabot points the way. Which seminary will take the lead?"

Student Conference Not Type of College Mind—Hutchinson

Seven hundred and fifty college students, representing 175 institutions and a score of different denominations, have returned to their classes from the first Interdenominational Student Conference, at Northwestern University, Evanston, Ill., where they declared that the church should "be based upon an entire freedom of belief"; that the church should "dissociate itself from the war system"; that military training in all schools, colleges, and universities should be abolished; and that the dissemination of information on birth control should be legalized.

Other finds were that denominations are out of place in a Christian scheme of church organization; that the present young people's societies of the denominations should join forces immediately; that the rights of the conscientious objector to army service should be protected by the local church; that race relations are unchristian, on the campus as well as off, and must be altered; that the missionary enterprise requires overhauling and more honesty on the part of mission boards in dealing with their constituents; that the income of even the student is a social obligation, to be administered as such; and that the promotion of a program of eugencies is a part of the duty of the church.

"It is hardly likely," says Paul Hutchinson in the *Christian Century*, "that such conclusions have been accepted by a majority of the students in American colleges. The Evanston conference was not a majority conference. A majority student conference would probably run more to a discussion of the relative merits of Mr. Oberlander, the Dartmouth half back, and Mr. Grange, the Illinois phenomenon. But as a conference representing that portion of the student community which does try to do some thinking, the Evanston gathering was fairly representative."

Dr. Reinhold Niebuhr told the conference there was no "youth movement" in America. The Evanston meeting was probably the nearest approach to it. The delegates dealt with questions to which they could not have been expected to bring adequate information and experience. Dr. Albert Parker Fitch said to them: "If this gathering possessed as much intellectual as moral conscience, it could do wonders." Mr. Hutchinson points out an instance of what he believes to have been a tendency by the students to dodge actions that might affect their immediate conduct. A resolution condemning college fraternities was quickly referred for future consideration to a committee not yet formed. Before they adjourned, the delegates elected a continuation committee to keep alive the issues that had been discussed and to perpetuate the conference's point of view on them.

A signal achievement of the conference was the bringing into so large a measure of modernist (not liberal) uniformity of opinion the diverse elements represented. There were students from conservative colleges of the South, from "Holiness" institutions in the North, from technical schools in the East, and from graduate and professional schools known as homes of advanced thinking.

Who Wrote "Imitatio Christi"?

It now appears that Thomas à Kempis was not the author of "The Imitation of Christ." Alfred Pereire, a French scholar, has just submitted to the Académie des Inscriptions et Belles Lettres, what he regards as conclusive proof that the book was written not by Thomas à Kempis, but by Jean Gerson, a celebrated chancellor of the University of Paris.

Religious feeling must be controlled by enlightened reason. The intellect has an equal place with the heart in the religious life.—*Thomas D. King.*